THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the words which I have spoken, the same shall judge him in the last day" (JOHN 12: 48).

No. 12, Vol. LXXXV. Thursday, March 22, 1923. Price One Penny.

FOR THE CONSIDERATION OF INVESTIGATORS.

THOMAS W. BROOKBANK.

IN fulfillment of the announcement made to Joseph Smith, when he was but a youth in his "teens," by the angel Moroni, we find the people of the civilized world are already divided, with individual exceptions, into two parties, one of which represents his friends, who speak well of him and his work, the other his opponents, who speak evil of him and of the religious system which he founded. The first holds that he was a true Prophet of God, the others that he was an impostor of the worst type. On account of the very nature of the claims which his friends make in his behalf, they are obliged to maintain that his character was consistent with that of a messenger sent from God, while contrarily his opponents, as a mass, can not stop short of denouncing him as a man capable of committing crimes of the most heinous character, and therefore he is deserving of the reprehension of all good people.

The opposing views as thus substantially held in this case cover all that is good and pure in human character on the one hand, and take in all that is evil and degrading on the other. The position of our enemies is not thus misrepresented, for since they claim that Joseph Smith knowingly devised and launched upon the public a religious imposture which so well serves to wreck the prospects of worthy, trusting men and women for future happiness and life eternal, that very charge, if true, invests Joseph Smith with a character more iniquitous than is that of a murderer who takes away the temporal life of a fellow-creature.

These respective views are so antagonistic that it is idle to think they can be reconciled upon middle grounds. Nobody has ever

tried to do so. None of Joseph Smith's friends will ever think of compromising their case by proposing anything of the kind. The more execrable his enemies try to make Joseph Smith and his work appear, the easier it is for his friends to show that their charges are unfounded and false. Joseph Smith stands before the world for everything that he ever claimed for himself and his work, or else as a wretch of the most depraved nature, and his work must have a character correspondingly good and divine or evil and devilish. Hence the question as to which side has the truth in this matter is as clear cut as any other that has ever engaged the study of human beings.

When one begins an investigation into it, about the first thing that arrests his attention is what the respective sides have to offer for or against Joseph Smith's claims and character. The testimony which his friends have to offer is abundant enough to make several large volumes, should it all be gathered together, and his opponents can produce as many to represent their side. The asseverations contained in the ones that are favorable to his claims and cause are very possitive in character, while those in the other volumes are not less positive, and so the investigator—the man or woman who has never had experience in "Mormonism"—is unable to decide which side is right—where the truth resides, or where falsehood hides its face. To add to his perplexity, he finds that good men, moral men, people in whom he has confidence, do not agree in their asseverations respecting the matters at issue, and so far as his personal acquaintance with such men goes there is a far greater number of them who deny the validity of the claims in mind than there is of those who stand by them as wholly true. In numbers of instances, therefore, it occurs that people who want to be fair in all things, and who really think that they are in this matter, follow the example of the majority, and raise their voices in opposition to this work. But are they doing themselves or our cause justice when they condemn it because many good and pious people of their acquaintance do the same thing? Are they fair-minded when they follow the lead of the larger crowd and seek for a justification of their course on that score alone? By no means. The vast majority of the Roman people of early times gave their voice against Christianity and its adherents and sent multitudes of them into exile or delivered them to martyrdom. But it was the saints who, though few in numbers, had the word of God. Noah had an innumerable host of opponents to meet, almost single-handed, but he was righteous while they were the wicked ones. The Egyptians outnumbered the Israelites whom they held in bondage; but the latter were God's chosen people and he delivered them from their enemies. Not the least reliance as a safe guide can be placed upon the fact that there are many more non-"Mormons" in the world than there are of "Mormons," even though among the

former there are included a far greater number of moral and upright men and women than the whole "Mormon" population of men, women and children combined, will list. Roughly speaking, there is about one "Mormon" in the world to-day for every ten thousand non-"Mormons" in Christendom, and it is far from being fair to expect that a comparatively little band of the former should be able to offer as big a cloud of witnesses in favor of the "Mormon" cause as their opponents are able to rally against it. The investigator, therefore, who is led astray by the "numbers" argument manifests at the very beginning of his work that he is building in that respect upon a foundation of sand. He should not forget that the teachings of Christendom for several centuries past have been admirably adapted to bring about a rejection of just such a work as "Mormonism" offers him. When it has been in existence in these latter times for a few centuries, the "numbers'" argument will not be objected to as unfair by its friends as it justly is now. With a few additional remarks the point will be dismissed. Allowing certain opponents of this Church to be good, pious Methodists, for instance, they are nevertheless greatly outnumbered by moral, upright Christian Catholics, who will vote Methodism down as a divine institution every time they are called to express an opinion in the matter.

As already stated, not many mortals are wise enough in any case where a number of reputable witness make positive statements in direct opposition to one another (as groups) concerning a man's character, to discern on which side the truth is to be found. Under such conditions recourse is had to testimony that passes under the head of circumstantial evidence. The speech, actions, habits and manners of life generally of the subject are inquired into, and when this work is fully and faithfully performed, the person's character is clearly disclosed, and the false witness bearers made known. Something will be developed to bring about these results.

Now if, in the case of Joseph Smith, all that has ever been said relative to his character was to the effect that he was a wicked man and a cunning impostor, who would then think of defending him as a man of most excellent character and a prophet of God? No one. Suppose, on the other hand, that we could wipe out all the evil that has been spoken and written against his character from the beginning of his public career down to the present time, and retain all that his friends have testified in his behalf, who, under such conditions, could hesitate for a moment in making up his mind that he truly was a man of God in very deed. With the testimony all one-sided—all in his favor—who would think of denouncing him as a wicked man? Suppose, further, that the whole country had been scoured over for witnesses who might offer some bits of rebuttal testimony, but without success—not one could be found—would not the case in his favor be as strong

as it possibly could be made? There is but one answer that can honestly be returned to this query. Well, just such ideal conditions do obtain in this case where the character of Joseph Smith is under investigation. The testimony of friends and the statements and claims of his opponents and enemies that have heretofore been in mind have reference only to what the respective parties themselves have said or written for or against him according to their own convictions, inclinations, prejudices, etc., and we are now going to let Joseph Smith himself take the witness chair and make a revelation of his character—not in answer to categorical questions as to what he thought of his own character but in a way that no one need misunderstand. That which is to be submitted in this manner is quite voluminous, all one-sided, and very positively in his favor as a man of God. What, too, is of much importance in the case, is that the most searching cross-examination, so to speak, on the part of opponents and enemies cannot make his testimony appear contradictory to itself in the least, or at variance with the truth from any and every source.

A revelation of Joseph Smith's character is open to the study of the world in the Doctrine and Covenants of this Church, the Pearl of Great Price and the Book of Mormon. Joseph Smith, according to the opinion of Christendom, in general, is responsible for the existence of those books, and so they serve the same purpose here as fully as though he had written them as his own original composition. The position which they occupy as volumes of testimony in behalf of Joseph Smith's good and righteous character are of more than usual importance and value, since his enemies have absolutely nothing of an evil nature that he ever wrote to offer in rebuttal. These books are all pure and wholesome in their teaching. They are in harmony with the sacred writings acknowledged as inspired of the Lord by Christendom in general. No one can live faithfully according to their principles without becoming a worthy follower of Jesus Christ—a citizen loyal to his country, obedient to its laws, clean and pure in all his habits, and chaste in his thoughts. The man who was the human instrument in bringing such works forth to the world, so well suited, as they are, to be a standard of morals and religion, of peace and righteousness, of order and unity among mankind, breathes his own characteristics in every line and chapter they contain. He could not help but manifest the light and inspiration of his own soul in them, and is it not fair and just that Joseph Smith's character should be judged by what he has left on record in writing rather than by what his enemies say against him? His writings have not been altered since he wrote them. They have not been doctored by his friends to meet changes in public opinion or new conditions of society in the world, or to pilot the way to a truce with his foes. They stand to-day as they did when Joseph Smith was alive as a revelation of his true character. Let him

stand on his own foundation—one of his own building—not on one that his enemies construct for him, for, need it be said to a single reader of these lines, that they will not put any good material in it, if they can avoid doing so—not more likely to use good stuff in its construction than the Allies in the late war were to supply the Central Powers with improved cannon and first-class ammunition. Let Joseph Smith's character be judged for good or evil according to the spirit that pervades those teachings. There is not one of his friends that dares protest against the world's doing that very thing. We want it done. There is not one of his enemies that can escape responsibility before God for not doing so, and doing it honestly, too. His writings are faithful witnesses for him, and they testify to the purity of his character and of the validity of his calling as a prophet of God. There are no witnesses of the same class to come forth and utter a word against him. They stand alone. Some have searched for rebuttal testimony in the pages of the Bible, but where recourse is had by them to that inspired work, the result is that one more volume of testimony is added to those already named, which manifests that this work is of God and that Joseph Smith was one of his prophets. If he had written volumes of stuff which could only be inspired from an evil source, he would have put a weapon in the hands of his enemies before which neither he nor his friends could stand. He and his work would then be without defenders from among good and moral people. Such evil writings would testify that his character was evil—that he loved sin and was an unregenerated sinner of the blackest dye—harmonizing with what his enemies claim he was. But he wrote nothing of the kind, and he therefore stands before the world occupying a position identical in its sight with that which Moses, St. John, St. Peter and St. Paul respectively do. Every one of these worthy ancients, and other saints of God also, have had their writings published very widely in these modern times. We have them in the Bible. We prize them highly, and Christians the world over try to regulate their lives according to their teachings. Not one of these authors wrote a line of evil. But for all this, infidels attack their claims as servants of God in various ways; but what do their onslaughts really accomplish save to show to Christian men and women that their (infidel) hearts are not right in the sight of God. The purity of the teachings of the worthies named is an index to their personal character, and those who oppose them and their claims will never get the Christian world to drop St. (saint) before the names of the sacred writers, John, Peter, and Paul, and substitute Imp. (impostor) in its stead. Just why the Christian world should refuse to acknowledge Joseph Smith's claims as a man sent of God, when the evidence supplied by the purity of all the principles contained in his writings is identical with that which is quite satisfactory in the cases of Moses, St.

John, St. Peter and St. Paul, is a question that does not at present concern us. The purpose of these remarks is to show that that very inconsistent thing is done by many very worthy and otherwise upright people. The investigator of this work should take care that he is not numbered among their company. Leaders of their class are not safe guides.

(TO BE CONCLUDED).

RIGHT THINKING.

WILLIAM M. OSWALD.

WE are all products of our thoughts. They are possibilities of life structure. Noble and good thoughts, followed up with vigorous effort, will accomplish wonders. Emerson says: "The gods we worship write their names on our faces," meaning, I take it, that the thoughts we think carve the expressions of our countenances. If we would have a good character and a good face we must think good, clean thoughts. Abraham Lincoln was considered a very homely person, yet we see busts and pictures of him everywhere. Why? Because of his great accomplishments, all of which were realizations of his thoughts. His face is liked; it portrays great firmness and yet exceeding kindness. Lincoln was a dreamer, a thinker of great, good and noble thoughts, and he became a great, good and noble man. If we are to be great and noble, if our faces are to portray kindness and other commendable things, high and noble thoughts must garnish our minds. In order to be successful we must think creatively, progressively, constructively, inventively, and, above all, optimistically. Thoughts are magnets which attract things like themselves. Thoughts about sickness and disease will not produce good health.

Day-dreaming and the building of air castles of the right sort should not be considered an idle, meaningless pastime. Every real castle, every real home, in fact, every real thing in life was a dream, an air castle first. As buildings would be impossible without the plans of architects, so all other things of life would be impossible without mental creations first. There is creative force in intense desire. We all know that aspirations become inspirations and then realizations. The office boy who sits in his boss's chair, with his feet resting on the desk, dreaming that some day he will be boss, is on the right road, on the way to success. Our heart yearnings, our ideals, our aspirations are all possible realities. There is an advertisement which reads: "Tell me what you eat and I will tell you what you are." I would say: "Tell me what you think and I will tell you what you are."

When we begin to desire a thing, to have heart-longings for it, we begin to establish relationship with it. God does not mock us with yearnings for that which we have no ability or possibility of attaining. Why should we not expect great and glorious things seeing we are his offspring? We are heirs to all that is his, all that is beautiful, and good and true. But we must first think these things before we enjoy them. "As a man thinketh in his heart so he is."

If you think you're beaten, you are.
  If you think you dare not, you don't.
If you'd like to win, but think you can't,
  It's almost a cinch you won't.
If you think you'll lose, you're lost,
  For out in the world you find
Success begins with a fellow's will;
  It's all in the state of mind.

Full many a race is lost
  Ere ever a step is run;
And many a coward fails
  Ere ever his work's begun.
Think big and your deeds will grow;
  Think small, and you'll fall behind;
Think that you can, and you will,
  It's all in the state of mind.

If you think you're outclassed, you are;
  You've got to think high to rise;
You've got to be sure of yourself before
  You can ever win the prize.
Life's battles don't always go
  To the stronger or faster man,
But soon or late the man who wins
  Is the fellow who thinks he can.

THE POWER OF LOVE.

You may hammer ice on an anvil, or bray it in a mortar. What then? It is pounded ice still, except for the little portion melted by heat of percussion, and it will soon all congeal again. Melt it in the sun, and it flows down in sweet water, which mirrors that light which loosed its bonds of cold. So hammer away at unbelief with your logical sledge-hammers, and you will change its shape, perhaps; but it is none the less unbelief because you have ground it to powder. It is a mightier agent that must melt it—the fire of God's love, brought close by a will itself ablaze with the sacred flow.—A. Maclaren.

Anger is like an over-hasty servant, who runs off with all speed before he has heard half the message.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, MARCH 22, 1923.

EDITORIAL:

DEATH OF ELDER JAMES H. WESTERN.

SORROW made heavy every heart in the Welsh conference last Monday, when the announcement was received of the death of Elder James H. Western. On the previous day a series of inspirational meetings had caused all to rejoice. The fruit of the successful labors of missionaries during the last six months was manifest. Elder Western's influence and the results of his untiring efforts were apparent. All were happy in the realization that their earnest endeavors had not been in vain. But the rejoicing of the elders was turned to mourning when the news came that their former much-beloved president, who had cheered them so recently, had received his final summons.

Elder Western was a missionary in Great Britain from March 6th, 1921, to January 4th, 1923. He presided over the Welsh conference from March 6th, 1922, until he was honorably released. His labors were characterized by zeal, courage, and indefatigable effort; his daily life, by sincerity, undeviating integrity, dignified humility, and an earnest desire to make better and happier all who came within the radiance of his life. His appreciation of his parentage, his loyalty to the Church, his unclouded realization of possessing pure desires, gave him a strength of character that was admirable. In dealing with his own shortcomings or physical ailment, he was stern and unyielding; when dealing with others, he was kind and charitable.

During the intensity of the recent anti-"Mormon" tirade here in the British Isles, he proved himself an able and fearless defender of the Truth. His frank, open nature, sound judgment, and clear exposition of the principles of the Gospel won the respect and admiration even of those who opposed him.

To his associates, who loved him dearly, to whom his taking away has brought poignant grief, and especially to his beloved parents, brothers and sisters, to whom his companionship was so dear and precious, we offer sincere and heartfelt sympathy. It is gratifying to know that the comforting influence of the Holy Spirit has given them the divine assurance that all is well with Elder Western. Death has no claim upon such as he. To him it is "but passing through a dark entry, out of one little dusky

room of his father's house, into another that is fair and large, lightsome and glorious, and divinely entertaining." As a true servant of Christ, he has won the welcome:

"Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

That Elder Western's pride in his parentage was justified, and that his noble parents have found that peace and comfort which come from a testimony of the truth of the Gospel of Jesus Christ, may be seen in the following extracts from a letter written by his parents to the President of the European Mission. His associates will also read with interest the brief account of the closing scenes of their missionary companion's life:

"James arrived in Salt Lake City on the eve of the 26th of January, staying a few days with his brothers and sisters. He went to the Hospital, consulted with the doctors, and was informed that his case was a very serious one, indeed. He came home on Friday, the 2nd of February, and stayed with us until Monday. He reported his labors in meeting on the Sunday, and returned to Salt Lake City on the Monday, that he might report as requested on Tuesday morning.

"On Saturday, the 17th, they operated on him, but to no avail, for he gradually sank away until the following Wednesday, February 21st, when he died at 5:15 a.m.

"All was done for him that skill could do. Nothing but a miracle could have saved him. A tumor on the spinal cord was what ailed him and it was pressing the spinal cord out of position. His mother and myself were with him to the last, but he really did not seem natural. He could speak only a few words. His body, beautifully dressed, was shipped home all ready for burial.

"Funeral services were held in the Deseret meeting house, on Sunday, February 25th, Bishop Damron presiding. Elders George A. Smith, Wilford O. Woodruff and President A. A. Hinckley were with us, and spoke words of love and peace to us, and told of the good work James had done. Although it was cold and stormy—snowing and blowing all day—there were nearly five hundred people present at the services. Truly he was beloved by all.

"We surely do miss him, but we say the Lord's will be done. We know he was wanted on the other side. Just before James left Liverpool he went down to the land of my fathers, Tiverton, Devonshire, and got the names of our ancestors back to the 15th century. We now have them, and are getting them compiled in a Temple Record, and will be doing the Temple work for them while James is preaching the Gospel to them on the other side.

"Deseret people and those of surrounding towns all join in saying it was the most beautiful and complete funeral ever held in

this stake. Everybody wanted to add a flower. The casket was banked with beautiful wreaths and flowers. . . .

"We feel consoled and reconciled to our loss and know it is God's will. . . .

"May the blessings of our Heavenly Father attend you and associates in all your labors is the fervent wish and prayer of

Your humble brother and sister,

SAMUEL W. WESTERN,

MARY ALICE WESTERN and family."

Deseret, Utah,

D. O. M.

MINUTES OF THE WELSH CONFERENCE.

THE Welsh annual conference was held in Stacey Hall, Cardiff, Sunday, the 11th inst. There were in attendance: President and Sister David O. McKay, President Don M. Rees, all the traveling elders of the Welsh conference, and Elder Robert Gibbons, of the Bristol conference.

The morning session commenced at 10:30 by the congregation singing "Hail to the brightness of Zion's glad morning." The invocation was offered by Elder Willard Boden. After singing "How great the wisdom and the love," the Sacrament was administered by Brothers Richard C. Thomas and Albert Biggs. "We are working for the Master" was sweetly sung by members of the Abercarn Sunday-school.

President Rees expressed his pleasure at seeing so many saints and friends present and gave a short address of welcome and encouragement. The Pontypool branch Sunday-school rendered in a pleasing manner the cantata "Joseph the Seer," the congregation joining in singing "Praise to the man who communed with Jehovah."

Elder Dean W. Bench bore a strong testimony to the restoration of the everlasting Gospel. He was followed by President McKay, who spoke of the Sunday-schools as missionary factors. "Do what is right" was sung, and the benediction was pronounced by Brother William Griffiths.

The afternoon session commenced by singing "The Spirit of God like a fire is burning." Invocation by Brother William Day. Singing "O say what is truth." Short talks on Gospel principles were given by Brother Charles Neal, of the Bristol conference, and Brothers David T. Rossiter and Richard C. Thomas. Elders Robert Gibbons and Cyril K. Munk spoke briefly concerning the mission of the Latter-day Saints and the necessity of Divine authority. A chorus composed of members of the Merthyr branch sang pleasingly "Guide us, O thou great Jehovah."

Sister McKay refuted the slanderous charges made against the Latter-day Saints and encouraged the sisters of the Relief

Societies in the noble work in which they are engaged. She closed by reading the song "Nay speak no ill."

Taking for his text the words of the Saviour, "Judge not that ye be not judged," President McKay delivered a very impressive discourse. By means of illustrations he showed that not only individuals but also nations had suffered terribly because of hasty, unjust judgments that had been passed upon them. He declared that the Gospel taught by the Latter-day Saints is the only panacea for the world's ills, the only thing that can bring peace on earth and good-will among men.

The general, mission and conference authorities were unanimously sustained. After singing "We thank thee, O God, for a Prophet," the benediction was pronounced by Brother John Sparrow.

At 4 p.m. a meeting of officers and teachers of the auxiliary associations was held. President McKay presented the aim of the European mission for the present year—"Every member of the Church a missionary." It was heartily adopted. At 4:30 a meeting of the traveling elders and local Priesthood was held, at which President McKay gave valuable instruction and many helpful suggestions.

The evening session commenced at 5:30. The congregation sang "Come, come ye saints," and the invocation was offered by Brother Morgan Jones. Singing, "How firm a foundation." Brother William Day, Elders Willard Boden, Alvin W. Jones, and Frederick P. Jones bore feeling testimonies and related interesting personal experiences. The Merthyr Chorus sang a Welsh anthem.

President McKay occupied the remainder of the time. A religion, he said, should be judged by its fruits, by its effect upon the individual, the family and the community. The Latter-day Saints are willing to have their religion tested by this standard. The Gospel taught by the Church of Jesus Christ of Latter-day Saints would, if it were accepted and lived up to, elevate the world.

After singing "Guide us, O thou great Jehovah," and the benediction by Elder Cyril K. Munk, the conference adjourned.

A splendid spirit prevailed at all the meetings and the conference was pronounced one of the best ever held in Wales.

ALVIN W. JONES, Clerk.

IT is not a question, then, of what you know, if you are to be a brother or sister of the Lord. It is not a matter of excited feeling, nor of any glowing or ecstatic rapture. He that doeth the will—though it be often sore, and though the way be dark, and though the wind be chill—he that doeth the will of my Father which is in heaven, the same is my sister and my brother. That means that on dedication of the will depends all fellowship with Christ.

ENTHUSIASM AND RELIGION.

W. A. M.

THE first time I heard the late President Joseph F. Smith speak was at a general conference of the Church, held in the Tabernacle at Salt Lake City, in October, 1891. His sermon made a lasting impression upon me, for it was delivered under the inspiration and by the power of the Holy Spirit. His testimony concerning the Heaven-appointed mission of the Prophet Joseph Smith thrilled me. I believed it as firmly as if it had been borne by an angel.

In the course of his address President Smith said: "Some of my friends tell me that I am too enthusiastic. I ask you, my brethren and sisters, Do you believe in 'Mormonism' as firmly as I do? Is 'Mormonism' as dear to you as it is to me? If it is, then how can you afford to be less enthusiastic?"

I have thought of these words many times. They have come to my remembrance on seeing the enthusiasm of people at base-ball and football matches. Yes, it is all right to be enthusiastic over ball games, rowing matches, political elections and the like, but a person must not get enthusiastic over religion.

I was reminded of President Smith's words a few days ago while reading the report of a sermon on "Enthusiasm and Religion," delivered recently by Dr. Josiah Sibley, in the First Presbyterian Church, Chicago, from which the following are excerpts:

What is the great American sin? Is it vice? Is it extravagance? Is it gambling? Is it graft? "No," says Dr. Fort Newton in his discerning and gifted diary on "Preaching in New York." "No, it is a kind of half humorous, good-natured indifference—a lack of consecrated indignation, as an English friend described it, which allows extravagance and vice to flourish. Trace most of our ills to their source, and it is found that they exist by virtue of an easy-going fatalistic indifference which dislikes to have its comfort disturbed. For years a tide of immigration has poured in upon us, threatening to inundate our institutions, but America did not care. Lawlessness runs rife for the same reason. The same shameless greed, the same sickening public industrial atrocities, the most appalling public scandals are exposed, but a half cynical and wholly indifferent public passes them by with hardly a shrug of the shoulders and they are lost in the medley of events. This is the great American sin, inviting the thunder and the lightning of the wrath of God."

There is only one antidote for indifference. There is only one eradicator of this poison which allowed Nero to fiddle while Rome burns and twentieth century Americans to go on their indifferent way while morals are held in bondage and character is under-

mined, and that is enthusiasm for the good things that are only half-heartedly believed.

Some people are too blasé to be enthusiastic. They have tasted of all the experiences of life. They have thought all the thoughts that can be thought. They have made all the discoveries that can be made. There is nothing new under the sun. As Will Carleton has expressed it: "There is nothing to eat but food, nothing to comb but hair, nothing to breathe but air, so why should anyone be excited about living?"

Others are opposed to showing any enthusiasm because they fear that they will not appear sufficiently profound in their thinking, or grave in their demeanour, if they should express the kindling power of enthusiasm.

Enthusiasm is the divine fire of workmanship. No person can be other than a horse in the tread-mill unless he can radiate the spirit of enthusiasm, as he rejoices in being a better workman to-day than he was yesterday; in feeling that he is a more accurate accountant, a better salesman, a more diligent student. To feel that one's vocation is the opportunity of expressing skill and of achieving something is to make the sparks of enthusiasm flame into glowing embers. To be an enthusiastic worker is to be a master workman. The greatest joy in the world is the joy of work well done. Enthusiasm has painted the immortal pictures, it has stirred the noblest sentiments for the accomplishment of reform.

The decay of enthusiasm marks the decay of life. Old age is only another name for the decline of enthusiasm. . . .

Of all the notable companies of enthusiastic achievers that the world has ever seen, none could surpass the electric transformation that came over the spirit of those seventy missionaries whom Jesus sent out to evangelize Galilee. They were commanded to heal the sick and to preach the coming of the Kingdom of God. It seemed a forlorn enough task, but soon they returned to the Master aflame with the success of their cause. "And the seventy returned with joy, saying, Lord, even the devils are subject unto us in Thy name." And His own enthusiasm was kindled by theirs and he said unto them, "I beheld Satan falling as lightning from heaven and in that same hour He rejoiced in the Holy Spirit and said, 'I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding and revealed them unto babes.'"

Surely if we have any sincerity in our religion, anything more than formalism in our adherence, we will warm to its enthusiastic realization. Coldness and formalism and respectability have well nigh killed religion among the educated and the representatives of the better class of the people. With all the contribution that scholarship makes to the world it must be confessed that its habit of asserting facts accurately and of weighing arguments carefully

tend to rob scholars and students of passionate devotion to any great conviction. And when religion is approached in a great university, just because religion is the expression of a grand passion and great loyalty to it, the tendency is to water it down with the dim touches of "it may be so," and "it is a little beneath us all any way." A new student at the University brought home her first impressions of the weekly chapel service. It was twenty minutes long, the lackadaisical singing of a few verses, a short gasp of a prayer, a half apologetic statement from an unimpassioned professor, and the thing was over. Merely to know facts and to know truth will never save the world unless there is the dynamo of a mighty conviction and of a divine loyalty and love. Two of the greatest monsters of history had the best ethical education that civilization has known. The Roman Seneca left sentiments as noble as those of St. Paul. He was the tutor and teacher of Nero, the profligate Emperor. And Alexander the Great, conqueror of the world at thirty-three, died in a drunken debauch, and his teacher was none the less than Aristotle. The cause of both these great failures was that they had no grand passion for the best they knew. Unless religion shall become a divine enthusiasm religious knowledge is a vain thing. For the sake of the Christ to whom you have given allegiance and for the sake of the world and country in which you live, I entreat you that you bring enthusiasm with its glowing power into your religion.

FROM THE MISSION FIELD.

Baptisms.—On Saturday the 3rd inst., a baptismal service, conducted by Conference President J. W. Ernest Tomlinson, was held in the Latter-day Saints' chapel, Pitsmoor, Sheffield. Short addresses on baptism and the giving of the Holy Ghost were delivered by Elders Ernest K. Freckleton and Grover K. Mellor. Eight candidates were baptized by Elders Homer Taylor, William Blackburn, Hiram Sutcliffe, and Fielding K. Smith. They were confirmed the same day by President Tomlinson, Elders Clarence L. Giles, Ervin Rrawlings, James Brook, William Blackburn, Grover K. Mellor, Vernon P. Cole, and George C. Midgley.

Socials.—On Saturday evening, the 15th inst., a very enjoyable social was given by the Nottingham branch Sunday-school. There were in attendance, besides a goodly number of saints and friends, Conference President A. Walter Stevenson, traveling elders Joseph H. Valentine, William M. Oswald, John E. Wahlquist, and Ernest H. Capel. The school furnished an entertaining program. Refreshments were served and games were played.

In the evening of the 3rd inst. a farewell social was given by the Plymouth branch of the Bristol conference, in honor of Sister

Lily B. Ford and family, who left Plymouth on the 5th inst. for the West Indies, where they will make their home. About twenty saints and friends were present. An enjoyable evening was spent.

On Wednesday evening, the 28th ult., the Relief Society of the Gateshead branch, Newcastle conference, gave a delightful social in Westfield Hall. There were in attendance: President Ezra T. Benson, Elders Charles W. Speierman, and James L. Wheat. There was also a large gathering of saints, friends and investigators, who greatly enjoyed the well-prepared program.

Branch Conferences.—On Sunday, the 4th inst., the semi-annual conference of the Grimsby branch, Hull conference, was held in Thrift Hall, Hull. Both sessions were conducted by Branch President Melvin T. King. The morning meeting was devoted to the work of the auxiliary associations. The following took part on the program: Mabel Nurse, Annie Watson, Erma Skipworth, Edward Field, Eva Hall, James R. Skipworth, Elder Marvin L. Nielson, Lewis Skipworth, and Eliza Whatton. Closing remarks were made by President George Osmond Hyde. He cited illustrations to show that our labors are not in vain, that nothing is ever lost. At the evening session Elder King strongly urged the saints to support the auxiliary organizations. Elder John F. Oleson, a visitor from Utah, gave an interesting talk, in which he showed that we do not do because we know, but we know because we do. Brother James R. Skipworth rendered a solo, and an address by President Hyde brought the conference to a close. Besides the missionaries above-mentioned, there were also present Elders J. Norman Dotson and Edward L. Burton, Jun.

On Sunday, the 4th inst., the Sheffield branch held its semi-annual conference in the L. D. S. chapel, Sheffield. Conference President J. W. Ernest Tomlinson, Elders Clarence L. Giles, Ervin Rawlings, Fielding K. Smith, Ernest K. Freckleton, Grover K. Mellor and Vernon P. Cole were in attendance. Gospel discourses were delivered by President Tomlinson and the traveling elders. Encouraging reports of the branch and its auxiliary associations were given, and faith-promoting testimonies were borne by Branch President Oliver Shaw, Counselors Harry Smith and James R. Bargh, Brothers George H. Bailey, Herbert Stagg, and Sister Laura E. Stagg. At the evening session the song "Unanswered Yet" was sung by President Tomlinson and Sister Hilda Shaw, accompanied by Sister Annie Shaw. The conference was greatly enjoyed by all who attended.

The semi-annual conference of the Rochdale branch, Manchester conference, was held Sunday, the 25th ult. The first, a Sunday-school session, was held at 2:45 in the afternoon, Brother Harry Jones in charge. A splendid program had been prepared for the occasion, and it was well rendered. Those taking part were: Fred Simpson, Victor Jones, May Pullan, Edward Marcroft,

James Thomas Barwick, Ruth Entwhistle, Alice Marcroft, Florence Connolly, Conference President Robert Warburton, and Elder Russell H. Blood of the Liverpool Office. The evening session commenced at 6:30. It was the largest attended meeting of the saints held in Rochdale in the past eighteen months. Impressive Gospel discourses were delivered by Elder Glen A. Finlayson, Russell H. Blood, and President Robert Warburton. Brother John E. Simpson was honorably released as president of the branch, and Brother Harry Jones was appointed to succeed him.

THE GREATER THING.

However humble the place I may hold
Or lowly the trails I have trod,
There's a child who bases his faith in me;
There's a dog who thinks I am God.

Lord, keep me worthy—Lord, keep me clean
And fearless and unbeguiled,
Lest I lose caste in the sight of a dog
And the wide-clear eyes of a child.

Lest there shall come in the years to be
The blight of a withering grief.
And a little dog mourn for a fallen god
And a child for his lost belief.

C. T. Davis.

DEATH.

Kellett.—January 10th, 1922, at her home in Formby, Liverpool conference, Sister Alice Maud Kellett. Deceased was born at Birkenhead, England, December 20th, 1880. She was baptized and confirmed February 7th, 1906, by Elder Arthur F. Gailey. Funeral services were held January 13th, and were attended by Elders William A. Morton, Q. David Hansen, and Karl P. Weiler, also President George Easter, of the Liverpool branch, all of whom delivered short, appropriate addresses. The grave was dedicated by President Easter. Sister Kellett was a faithful Latter-day Saint and a devoted wife and mother. She is survived by her husband and eight children.

CONTENTS:

For the Consideration of Investigators 177
Right Thinking 182
The Power of Love 183
Editorial: Death of Elder James H. Western 184
Minutes of the Welsh Conference 186
Enthusiasm and Religion ... 188
From the Mission Field 190
Poetry: The Greater Thing ... 192

EDITED, PRINTED AND PUBLISHED BY DAVID O. MCKAY, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.